

The Baptist Record.

DN B229rcj

Integrity and Fidelity to the Cause of Christ.

VOL. 19 NO. 5.

MERIDIAN, MISSISSIPPI, THURSDAY, APRIL 18, 1895.

\$2.00 PER ANNUM

THE BAPTIST RECORD

J. A. HACKETT, L. S. FOSTER, Editors.
L. A. DUNCAN, Associate Editor.
Published every Thursday by THE BAPTIST RECORD COMPANY, Meridian, Miss.
Subscription Price, \$2.00 per annum in advance.

Money should be sent by express, check or money order, payable to the order of the Baptist Record Company, Meridian, Miss. If sent by mail, it should be accompanied by a receipt for the same. The paper is not returned unless accompanied by a receipt for the same. The paper is not returned unless accompanied by a receipt for the same. The paper is not returned unless accompanied by a receipt for the same.

EDITORIAL
NOTES AND COMMENTS

"Owe no man anything but to love one another," that is the debt to every body to love him even if he make himself unlovely.

Often times, though we cry unto Him—God does not go with us to the task we read, but He meets us there and reveals Himself—as we enter upon it. This has been our experience many times in the pulpit. Then it is joy is complete.

"Listening" well is an art and a most lovely art, no less than speaking well. That was one of the many accomplishments of the late Dr. Broadus. Would that all preachers were blessed with it, then it would not be such a task for some of their brethren to preach when they are present.

If all war was abolished so that all soldiers could go home and turn producers, and the art of distilling and fermenting spirits and malt liquors could be banished from among men, most of the sore problems that vex humanity would be solved. Byrd, how long!

Perhaps the chief lesson that God would have his people learn in these hard times is that of economy. So that when the good times come again we will be able to continue to do good.

Bro. V. H. Cowart says of the meeting at Natchez: "We are having a gracious meeting; more than 25 professions of faith up to date. Praise for us and the cause here. We pray for THE RECORD even if we don't pay for it." The Lord be with His servants and give them a great victory.

A young lassie who was anxious to take dancing lessons was told that the family income would not allow it unless she would sacrifice some of the time and money that she was devoting to some other things. She began by sacrificing the Christian Endowment. "Whose image and superscription is his?"

Bro. E. D. Schilling returns to his home at Gretna, La., from Pearisall, Texas, where he has been for some time for the benefit of his health. His correspondents will please note this. Bro. J. C. Gard, formerly of Meridian, Miss., will become pastor at Pearisall. The Lord's best blessing be with our brethren in their work.

It seems that "Layman," of The Texas Baptist and Herald has fetched a compass and caused some one at Waco to hear a gospel in the tops of the mulberry trees. At any rate, the tide that seemed to be rising against that old veteran, Dr. Burleson, has taken a sudden turn. No one knows what a day, even a little DAYLIGHT may bring forth.

Bro. J. S. Hutchinson, greatly to the regret of the Sardis saints, has removed from the pastorate of their church and greatly to the joy of those at Vicksburg, settled with them. Our brother has our best wishes for a long and successful pastorate. We know and love many of the saints in Vicksburg and hope some day soon to look in on them again.

In replying to the demand for an equal division of property, Dr. Hadden says: "The people who get and hold property are usually the people who would do it again. If there should be an equal division of brain and skill? That is all true; but suppose there should be found was we all have a right to look for, to-wit: An equal division of real estate, moral honesty along with the brain and skill, who would undertake to say that there would not be something very much nearer an approximation to an equal holding of property?"

LOYALTY TO CHRIST.

Much is being said and much emphasis is being laid upon what is called "loyalty to Christ" in these piping days of "progress." It is sometimes naively added, "loyalty to the church," but care is taken to leave out, if not to belittle anything like loyalty to the aggregation of the churches, or the denomination as represented by them. Now, about this state of things we have one or two remarks to make:

1. The practical development of our people, and the successful conduct of our denominational enterprises, depends very largely, if not entirely, upon the united sympathy and earnest and hearty cooperation of all of our forces. Has it only recently come to be known as a fact that there is no good reason for the combining and organizing of all our forces for State and general work, and that all of the arguments used and battles fought to bring about such a consolidation and co-operation in the past, were wanton and vicious? And that they were projected to be based on the scriptural doctrine of Christian duty and obligation when there was no such teaching? How is it possible for our people over to be induced to combine in their numbers, means and moral forces in Associations and Conventions, etc., for general work, if there is no rule expressed or implied in the New Testament to call them to it and to direct them in it? And if there be such a rule, what is it but "loyalty to Christ" to enter into that combination and maintain a wholesome and heroic adherence to it?

2. It appears to us that a profession of "loyalty to Christ" or to a church of Christ alone, and that stops there, is a sadly wanting, yes, WANTING, if not in true texture and rugged heroism, then at least in that breadth of spirit and greatness of purpose that so unmistakably characterizes the constitution functions and mission of the New Testament churches as set forth in the great commission, as well as in the Sermon on the Mount, and

in the Christian's great and safe guide-book, the New Testament. There is a broadness of modern Christianity (?) thought that seems to be founded on a very narrow view of the authority and purpose of the divine word. Such a view bids fair if not to put the Bible on file as a comparatively useless back number, then at least to interline, inflate or amplify its statements so as to bring it quite "up to date" and cause it to fit in to all of the modern improvements (?) and to seem to favor and sanction all of the new fads and innovations of the times. True loyalty to Christ is a sound basis for unswerving adherence to His church and a hearty co-operation with any proper aggregation of His churches in meeting the obligations of the commission for Christian culture and in giving the gospel to the world. But that kind of loyalty that is characterized more by sprawling spread than by sturdy uprightness, that tolerates the final restoration of the damned, the germ of life theory in religion, or that finds no fault with the "immanent deity," or the "errancy" of the Holy Scriptures, or that treats Christianity as worthy mainly because it seems to be somewhat better than other so-called religions, is a loyalty to be deprecated, if not to be tabooed altogether. Indeed, the loyalty to Christ that does not hold God's people together in the church, and in the union of the churches, is more promotive of revolution, of disunity, of anarchy, and of chaos, than of any possible efficiency for good to be obtained by either individual or church independency.

In our view, in all of our work for the Master, such a sense of loyalty to Him and His truth is due that will cause us to sacrifice, if necessary, everything but Bible truth in order to maintain our organic denominational unity and the highest efficiency in the great work He has laid upon us.

There seems to be a fairly good opportunity for our people to get demoralized in these hard times, with an aggregate debt, of the two worlds, of a few thousand dollars. Some one suggests a change of policy: another of our methods; others consolidation; and still another, combination with the Northern societies. But we would say, let us trust in God and take a better grip on what we have and hold fast; hold on and hold out, and let us not be weary in well doing.

THROAT DISEASES commence with a Cough, Cold or Sore Throat. "Brown's Bronchial Trochees" give immediate and sure relief.

SMOKE.

We observe that some of the apologists of the Higher Critics, if not some of the Higher Critics themselves, clamorously insist that their criticisms are "constructive" and not "destructive." That would all do if it were not for their definitions. They say—"at least, a notable one of them,"—that the Higher Criticism means "the interpretation of the scriptures by the rule of concurrent and subsequent profane history." Now, to our mind, to allow that the validity of the holy oracles—the inspired and infallible word of God—is dependent upon any sort of humanly produced tests of history, is subjecting it to methods that are not only "destructive," but hopelessly belittling and humiliating. Indeed, that theory of interpretation, as we seem to see it, presents itself on about this wise:

A certain man, an artist (?), was exhibiting a series of dissembling views by the magic lantern process. He threw on the canvas what all could see was a magnificent presentation of rock-ribbed mountains. "Now," said he, "you can see the mountains in their true aspect only in a comparison with the product of that great furnace which you observe down there in the valley." Then he proceeded to turn the furnace loose and lo! a great volume of smoke began to ascend and spread about. In a little while the whole valley was becoming full of it. It gathered about the base of the great mountain ranges and gradually crept up along their sides until after while there was nothing in sight on the canvas but a great mass of ugly smoke which remained. The process had been quite interesting, as all admitted, and many supposed the magic lantern film had some how got out of fix and gone too far, but nothing could compensate them for the loss of the splendid mountain scenery. It was a puzzle to them all; nor could it be accounted for until there came a voice which said the "Everlasting Hills" can only be understood and appreciated when seen in the light of smoke.

LUTHER (BENZINE) BENSON.

We have had the well known temperance lecturer, Luther Benson with us for a couple of days. His talk on Sunday afternoon, we were told, was of a very high character of excellence. One good effect of it was to secure him one of the fullest houses we have ever seen at a lecture in Meridian, on Monday night. Our City Hall will seat probably 600, but full would not express it. It was literally packed. Probably not less than 1000 were inside the building, possibly more and many went away for want of room, even to stand near the door. His address was in length a full hour, but he had the undivided attention of the entire audience for the whole time. He is one of the men whose name has either been corrupted, or else it should be changed. Benson does not begin to express the effectiveness of the man. It should be Benzine, for then we should know, by a little at least, what the effect of his cyclonic and consuming assaults upon the liquor traffic would show up to be. He went through it and did it just about what a pint of good benzine would do for a dirty and greasy old rag picked up in the round house after it had done service in cleaning up a well used locomotive. He cleaned it up so thoroughly that there was not a vestige of reason, philosophy or excuse for its existence left. Go and hear him if you have a chance, and bid him God speed in his good work.

This story may not edify some people, but it ought to cause them to think a little more along the line of their bad before they get to the forks of the road:

"Certain Christian scientists in a Michigan city recently made a test of their theories in the case of a lame workman who passed their door daily. After some days and after many prayers had been offered, they were pleased to notice that the lame man had disappeared, and the man was accosted and informed how his cure had been effected. He replied that he was thankful for the prayers, but the fact of the matter was that he lost a leg some years ago, and the cork limb which he had been wearing having got worn down, he bought a new one. The stump of his leg was so irritated by the change that he walked lame for a while until the new underpinning became properly adjusted, when his lameness gradually ceased."—Christian Herald.

OUR FIELD GLASS.

In our notes in reference to Bro. McMillan's article in RECORD of April 4, there were two mistakes which should be corrected. The excursion of the M. & C. railway for its employees; the distance was 630 and not 730 miles, and the rate \$5.50 and not \$3.50 as printed. But every one can see that these figures indicate a more nominal rate.

Rev. G. W. Hartsfield, Arcadia, La., writes: "Dear Brother: I read with interest what you said about 'fabriane men and whiskey.' My sympathies have always been with the laboring man, but I want to tell you that for a long time I have been to a church where I frequently traveled on Steamboat, and I made it a point to watch the hard-working laborers, and was soon assured that most of them were hard drinkers. Something was said about it, and I was assured that good wages were offered but the rule was to drink up what was made on the trip. When a settlement was made the saloon bill took nearly, if not quite all. If there is any man quite all, 'liquor demon' will not do, I hardly know what it is. Thank you, however. Every one who loves Dr. Broadus, and appreciates the great worth of his life to the world, should procure a copy of the Memorial (April) number of the Seminary Magazine, the contents of which have been published in our columns. Price 25 cents. Address Rev. C. T. Taylor, Seminary Press, Louisville, Ky.—Bro. G. C. Johnson, of the Seminary, says: 'Our work is moving on, though we all feel so keenly the GREAT LOSS we have recently sustained.'—Pastor Lomax, who expects to attend the great Convention, writes: 'Hope we shall have a pleasant trip and a prosperous session of the Convention. May nothing foolish or unwise be said or done. As we will be in our National Capital I greatly desire that our denomination make a presentable appearance and an impression for good.' So may it be.—Rev. A. B. Hicks, Bellefontaine, writes: 'A good time at

brother church last Sabbath. Congregation large. Collection for foreign missions, \$7.50. My churches are responding willingly to the great needs of our mission work. May the Lord put it into the hearts of his people to pray more and give more for the spread of the gospel than ever before.' To which we add a hearty Amen.

—Rev. V. H. Cowart writes: 'We are in the midst of a good meeting with Dr. Boyet, which is deepening in interest. More than a dozen have made a profession of faith, and many are interested. Pray for us and the meeting.' May the Lord's hand be with Bro. Cowart and his people in great power.—Miss Hattie Mabry, a bright young lady of Senatobia and a former pupil of Blue Mountain Female College, who has been afflicted with an obscure nervous trouble since last November (five months), is now rapidly improving, and we trust she will soon be entirely restored to health. For many weeks her recovery was doubtful.—Our late trip was one of sadness and pleasure. A telegram of the sudden death of a dear sister carried us by first train to Meridian where the light of a happy home had gone out. It was sad indeed to hear the little boys speak of how things were "when mamma was here." Well, we cannot understand these things, and in our sorrow can only remember that "if we endure chastening God deals with us as with sons; for what son is there whom the father chasteneth not?"

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

CHRONICLES.

L. A. D.

Last Lord's Day was what some people call "Easter Sunday." The King James translation of the New Testament Scriptures is largely responsible for its prominence. It is but an outgrowth of Romanism which recognizes the right to add to or change observances. There is no authority in the original for the word "easter," it seems, and what magnific special days while minimizing the Sabbath.

Prof. L. M. Stone supplied for the first church. It has invited Rev. L. O. Dawson, of Tuscaloosa, Ala., to the pastorate. He has not yet been heard from. Rev. Isaac A. White, of Dallas county, Ala., who has been conducting a meeting for Pastor Guy at Forty-first Avenue, preached to good congregations morning and night. Pastor David occupied his own pulpit at Fifteenth Avenue, and matters are looking up there. Pastor L. L. Stone, at South Side, is much encouraged by his outlook—the church house has been greatly beautified quite recently.

In the afternoon the City Hall was filled to hear the Lecture on Temperance, by Luther Benson. He struck the right key when declaring that the only sure escape was early instruction and the religion of our Lord Jesus Christ. Men may deceive themselves as to the evils of license and the liquor traffic, but they cannot deceive God; nor do their boasts save from drunkenness, misery and death. The supporters of all evasions, such as "blind tigers," etc., will come to grief, and the element which encourages violations of the law in order to "get liquor back."

BUREAU OF INFORMATION.

Address L. S. Foster, Senatobia, Miss.

The following wants have been recently received: (10) A gentleman and wife, with no children, wish a good woman for company for six weeks, and to do housework. He has been referred to number (2). (11) Two orphan boys, ten and

get homes in a Baptist family; would prefer being together, but would consent to separation. A friend speaks of them as really needy. (12) "A Baptist" young lady, wishes a place as teacher of a private school; prefers North Mississippi for a good reason. She teaches English branches, French, Latin, German, Short-hand and beginners in art. Has the best of testimonials, to which we can attest. She would accept a place that would pay \$25 per month. The writer hereof knows she is worth more than that. (13) A gentleman on the coast who has lost his wife, and who with his son must go to sea for six months, wishes a lady to keep house and be companion for seven children from three to seventeen years of age. Number (1) has been recommended for this place.

Beloved, don't forget the stamp to be enclosed. We will do the needed work here, but an already extensive postal bill postage counts up on us, and you would not want us to do the work and pay for the privilege of doing it.

A private note, from Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

—Bro. J. E. Phillips, now at the Seminary, reminds us that he will soon be at home for the summer; and we take occasion to say that there is a good opportunity for pastors or churches to secure help in meeting, or a supply for regular work. His address is, New York Hall, Louisville, Ky.

B. Y. P. U.—PROTEST.

L. A. D.

A meeting is called in Washington for May 9, to formulate a B. Y. P. U., and also to devise plans to graft it on to the Southern Baptist Convention. Those not favoring the movement, it is said, are expected to stay away. Therefore, I wish to record my protest against the called meeting at Washington. I am willing for any brother to introduce any plan or offer any suggestion which he thinks will honor my Master, provided he does so in open session where all can participate in its discussion. But for a few brethren to meet in caucus to devise a movement for the whole brotherhood and at the same time to invite some of the brotherhood to stay away, seems to me so unlike Baptists that I am amazed. Suppose those who oppose the movement should also call a meeting to devise means to defeat it; there would then be in the same city and at the same time two Baptist congregations organizing against each other. This would be a spectacle to men and angels—this would be ugly. Surely if one side in this new movement can call a caucus to push it through the convention over the protests of the others, then the other side can with equal propriety organize to resist the movement. This call for the advocates and the advocates alone to meet seems to me to invite a division in our Southern Zion. Therefore, I solemnly protest.

R. A. COOPER.
AMEN, AMEN AND AMEN.—EDS.

"William Wardorf Astor's beautifully illustrated Pall Mall Budget, in every respect the best prepared weekly ever published in London, suspended this week. There is a good deal of gossip about the millionaire's reason for stopping its publication. One story current is that the proprietor resented the Budget's somewhat commonplace obituary of Mrs. Astor.—Ex. Surely the way of the transgressor is hard. No doubt the poor fellow of the Budget ground out all the grit there was in his mill, and possibly, yes, possibly there was the inspiration of fact lacking. Character and money are not necessarily inseparable companions.

On April 1 there was a municipal election in the city of Cleveland, Ohio. One of the incidents of the day considered worth noticing is here given: "Very few women had cast their ballots up to noon to-day. A sensation was created in one of the down-town wards by the appearance of a woman voter riding up to the voting booth on a bicycle. She wore a natty bicycle suit including the regulation bloomers. She prepared her ballot and deposited it, replying to the usual questions like a veteran."—Ex. Perhaps this was given only to show the kind or class of women in that city who cared to vote.

We wish everyone who has not done so would turn now to the Woman's Page of this paper and read a "Letter From A Frontier Missionary," signed by J. D. Hill in this number. Do so and then get others to read it. It will serve to increase the missionary spirit you already have and make you anxious to help.

It would not be a difficult thing to induce Bro. J. L. D. Hillier to return to Mississippi. Few men who have ever inhaled its healthful ozone, tramped its vine clad hills or chewed its fragrant roots and gone away, but who would come back if they had a half a chance. We know where we would find "we have been there." We take it that Bro. H. is not unlike the rest of us. If a vacant pulpit wants him or a pastor would like to have his help this summer, write to him at No. 52, Trinity avenue, Atlanta, Ga.

We are very grateful to the brethren who have heeded our request and paid up or in advance. But brethren, there are so many who have not done so, that we are disappointed. If every one who by a little sacrifice could do so, would send us a year's subscription—which they owe—it would be a great assistance to us. "Bear ye one another's burdens and so fulfill the law of Christ."

That new tract, Bro. O. L. Hall's review of Bro. Cary's review, will soon be out, and will be well worth reading and preserving. It will cost only ten cents per copy, and you can get one dozen copies for one dollar. Write to O. L. Hall, American Baptist Flag, St. Louis, Mo., for it.

We have a fine report of the Georgia Baptist State Convention, which recently met with the church at Waycross in that State, such as by our former beloved associate, Rev. Dr. G. W. Gardner. It came too late for this issue, but will make good reading for next week.

A. J. MILLER.

QUERY.

L. A. D.

BRO. SAMPLES—I, like others, have come for information: I am the wife of a Presbyterian, and often asked why I don't join with him. I tell them if they will convince me by a "thus saith the Lord" of a few things they practice in their church, there might be some hope.

1. Where do you get infant baptism? Their reply is from the "everlasting covenant." I can't see that way.

2. Where do you get your baptism from, any way? My Book teaches me: "See, Lord, one faith, one baptism." Now, if I were you, I would not immerse. The answer: "The one baptism is the baptism of the Holy Ghost." I still stand on the same platform, that Baptist principles are Bible doctrines; and when Gabriel blows his final trumpet it will awaken me.

Please answer through THE RECORD.

"Can two walk together except they be agreed?" This sister is a Baptist for all that word expresses. If she were to offer herself to the Presbyterians, and should be candid enough (and I believe she is) to tell them her belief, they would most certainly refuse to receive her, if they would be consistent. And if she was a member of the Presbyterian church, and be bold enough to express her belief, they would be compelled to exclude her for heresy if they would manifest any regard for what they teach. I am quite sure the husband thinks none the less of his wife for her fidelity to what she believes to be the truth, as manifested in her refusal to go with him.

"Where do they get infant baptism?" I emphatically assert, without any fear of successful contradiction, that no example of it is found anywhere in the word of God, and nowhere in the word of God is there to be found authority for it. The Apostolic church never practiced it, and never practiced it. It was first practiced by the Catholics, and the mode was immersion until they changed it to sprinkling or pouring for their own convenience. I therefore conclude that the "Presbyterians" either inherited it or borrowed it from the Catholics, since the Catholics ante-date the Presbyterians in history. Believers' baptism is the only baptism taught in the Bible. "Believe and be baptized." Since belief must precede baptism, it follows that infants who cannot exercise faith are not scriptural subjects to receive baptism; and particularly so in those cases where the ordinance to believers only, and no where authorizing it for infants, and no where giving an example of it. The real and only reason why Presbyterians sprinkle infants is, they think that if they—the infants—should die without it, they would be lost. This is a very strange notion they have; indeed, I cannot tell where they get the idea. It may possibly be a relic of some old tradition that has been handed down among them. It is certainly not taught in the Bible.

"One Lord, one faith, one baptism." As to their reply that the one baptism here referred to is the baptism of the Holy Ghost, I would say if that be so, why do they practice water baptism at all? If there is a Holy Ghost baptism, and that is the "one baptism," how can they practice another without having two baptisms? It seems to me, to be consistent, they had better abandon their water baptism altogether, and declare the scriptural teaching about Jesus' being baptized of John in Jordan, and about John baptizing in Enon because there was much water there; and that story about Philip and the eunuch both going down into the water and Philip baptizing him, and coming up out of the water, etc., as all idle talk, useless and superfluous.

J. R. SAMPLE.

THAT MEETING.

The one you are wanting to hold soon, and want a good man to assist you. One of the best and most efficient ministers I have ever had with me is Rev. G. R. Cairns, Hotel Englewood, Chicago, Ill. He is now holding a meeting with Bro. J. T. Christian, 408 E. Chestnut street, Louisville, Ky. He comes to Mississippi April 21, to assist Bro. Merrill at Grenada. After that he will hold several meetings in Mississippi. I take great pleasure in recommending him to the pastors of Mississippi. He is well known and favorably known, however, in our State. You will be fortunate in securing his services.

M. V. NOFINGER.

WOMAN'S WORK

CENTRAL COMMITTEE.

President—Mrs. Mary B. Aven Clinton.
Corresponding Secretary and Treasurer—Mrs. Rebecca P. Spores Jackson.
Mrs. Minnie C. Dameron, Jackson, Miss.

OTHER MEMBERS.

Mrs. Adella M. Hillman, Clinton.
Mrs. Sallie E. Bailey, Jackson.
Mrs. Nannie L. Landers, Canton.
Mrs. Nellie D. Deupree, Clinton.
Mrs. Annie Hillman Owens, Crystal Springs.
VICE PRESIDENTS OF ASSOCIATIONS.
Lebanon (N.E.)—Mrs. E. V. Clark, Ellisville, Miss.
Aberdeen—Mrs. Sallie J. Stewart, Red Land.
Bogue, Chilo—Mrs. Emma A. Porter, Mt. Herman, La.
Calhoun—Mrs. Eliza F. Bruner, Banner.
Carey—Miss Loretta D. Clough, Natchez.
Central—Mrs. Margaret J. Webb, Clinton.
Chester—Miss Mary Carter, French Camp.

Chickasaw—Mrs. Georgia Dees Phillips, Shubuta.
Chickasaw—Mrs. Sallie J. Leavell, Cherry Creek.
Coldwater—Miss Elizabeth Lea Mabry, Senatobia.
Columbus—Mrs. Julia Toy Johnson, Columbus.
Deer Creek—Mrs. George C. Rogers, Indianola.
Fair River—Mrs. Mattie A. Green, Brookhaven.
Gulf Coast—Mrs. Sue W. Price, Ocean Springs.
Harmony—Mrs. L. Geneva Williams, Carthage.
Judson—Mrs. Sallie E. Ballard, Balladville.
Kosciusko—Mrs. May Sallie Boyett, Sallis.
Louisville—Mrs. Mary Ella Williams, Louisville.
Mississippi—Mrs. Abbie Sibley, Summit.
Mississippi River—Mrs. Bettie Powell, Gilburg.
Oxford—Mrs. Lizzie Leavell, Oxford.

Pearl Leaf—Mrs. Jennie Cowart Williams, Stix.
Pearl River—Mrs. M. M. Griffith Silver Creek.
Springfield—Mrs. C. J. Lowrey Forest.
Copiah—Miss Adella Martin, Hazlehurst.
Strong River—Mrs. Maud Dilake, Stewarts Creek.
Sunflower—Mrs. Low E. Bobo, Lyon.
Tippah—Mrs. Angie Slack McArthur, Oneida.

Tiawahomping—Mrs. Annie L. Swalm, Rensel.
Tombigbee—Mrs. Susan Chastain, Rara Avis.
Union—Mrs. Nannie O. Thompson, Rodney.
Ward—Mrs. Mary Reed Pegues, Tupelo.
Yalobusha—Mrs. Leone Wooten, Jefferson.
Yazoo—Mrs. Alice Booth Drake, Winona.
Zion—Mrs. Alma Arnold, Watthall.

Bankers' Association—Mrs. J. M. Palmer.
OBJECTS OF DEVOTEDNESS.
Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustenance of Aged Ministers, Home Uses.

APRIL.

INDIANS—"And strangers have cut him off and left him." Population of Indian Territory, including Oklahoma Indians, 60,000. Whites and Negroes, 20,000. In Ind. Ter., Okla. and W. Ark., 60 missionaries S. B. C. are at work; more are needed. Churches 301; membership, 13,844.

STUDY TOPICS—"Our debt to the Indians. Are the wards of this government eligible to citizenship in heaven?" Connection between bad traits and bad treatment of Indians. Best results from work among the young.

SLEEPING.

He stole into the quiet room,
Soft footed, with hushed breath,
And dropped his weary head beside
The pallid face of death.
He kissed the still, unsmiling lips,
Cared the sick man,
And marvelled at the wealth of bloom
That made her bed so fair.
No tears, no moans, he knew yet not,
O sad, mysterious Power!
He only whispered: "Good night, mamma,
Asleep among the flowers!"

FAITH.

Our crosses are as links that draw
Us to the Savior's heart,
That in the great heaven
May be of him a part.
God's glory glows from hill to hill,
But glows that need not light,
Shall humbly from the valleys rise
Into eternal light.

A BOX TO A FRONTIER MISSIONARY.

Our very worthy and efficient president, Mrs. Mary B. Aven, wrote me a very earnest letter some time ago, stating the needs of our frontier missionaries and urging me to make an effort among the ladies of our associations to get up a box

of clothing for one of them. As this was the second letter she had written with this request, I decided I would at least make an effort, though I must confess that I had, at first, many misgivings as to its success. We got up a really nice box valued at sixty dollars, with the co-operation of the following churches and individuals: Enterprise, Quitman, DeSoto, Shubuta, Clear Creek, Fairfield, Mrs. Truman Gray, of Boyce, and Mrs. Nannie Hargrove, of Hopedale church.

As the amounts contributed by the ladies of each church will appear in Mrs. Spores' quarterly report, it is not necessary to itemize them here. In the box was a beautiful quilt, some suits of clothes, overcoat, handkerchiefs, shirts, shoes, hose, neckties, threads, needles, thimbles, and other articles, besides yards and yards of calico, gingham and bleaching.

In response to this box, I received a letter of thanks from "our missionary" that gladdened my own heart, and as it is calculated to send a thrill of joy to the heart of each of the contributors, I will send part of it for publication in

our department of THE RECORD. Respectfully,
GEORGE DEES PHILLIPS,
Vice-President of Woman's Work for Chickasaw Association.
It is the letter from a frontier missionary. Be sure to read it for it will not fail to start tears of sympathy, and it always does us good to shed tears.—Eds.

NOTICE.

At the last meeting of the Central Committee the following ladies were elected as delegates to the W. M. U. which convenes in Washington May 10th, 1895:
Mrs. Mary Monger, Clinton; Mrs. J. P. Fraser, Canton; Mrs. Kate Kimbrough, Oxford; Miss Mary Spores, Jackson.
Alternates—Mrs. Nannie Landers, Canton; Mrs. Jennie Christian, Macon, Brookhaven; Mrs. Eugenia Moore, Columbus.

LETTER FROM A FRONTIER MISSIONARY.

Mrs. Phillips:—
My Dear Sister:—On last evening we received the box you sent us, and Mrs. Hull was the one we selected to unpack it. And such a time as we did have! I know if you could have stepped into our little home you would have been repaid for at least part of your trouble and sacrifice. Annie and Jessie on one side, Dee and myself on the other, and the mother and companion at the end of the box.

As an useful article after another was taken out, and as the children's eyes and faces would brighten up and as their little tongues were running, I would sit there and as the tears would fill my eyes and joy and thankfulness my heart, I could but say, "God bless those dear friends to us and the blessed Christ."

To say we are thankful to God and to you, and to every one who has contributed to our temporal needs, would be putting it very mildly. It encourages me more in my work for the Master than would have done, although I never felt so unworthy in all my life. As I write these lines, the tears so fill my eyes that I can scarcely see to write. To think that our blessed Heavenly Father has put it into the minds of His children further East, to help plant the banner of the Cross in this Western country by administering to the temporal needs of His ministers! It seems that the Lord must have directed somebody in making up the box, for the very things were sent that we needed most, and nearly everything fit as well as if we had been there to select them.

You said you wanted to know about my work. I am preaching at about eleven different points, regularly—two of them thirty miles away, only one place where there is an organized church. I have a hard field of labor, but some one must do the hard work and I reckon it had as well be me as any one else, and when I think of how hard the work was that our Savior did for me, it doesn't seem like anything ought to be too hard for me to do for Him. May the blessings of our Heavenly Father rest upon you and your loved ones, is our prayer.

No music is half so sweet, no eloquence is near so charming, no picture is at all so attractive as the precious promises given to us by the faithful and true witness. Like the aurora borealis shining on the frosty and somber sky, tinting it with beautiful colors, and relieving it with brilliant rays, the promises of the gospel shine, in tints of light and smiles of love, on the cold and gloomy night of trouble, cheering the heart of every child of God with delightful tokens of the presence and the kindness of his Heavenly Father.—P. J. Wright.

WANTED.

A lady in every church to take the agency for "Perian Beauty" for the complexion. A positive cure for pimples, liver spots, roughness of the skin and all good looking. Special terms to all good looking. Second. Address naming the church, Ashland, Ohio. Dr. R. E. Worst, Ashland, Ohio. March 30 if

SAVING NOT COMPULSION

"Well, then," said a skeptic to me on one occasion, "why is the world not saved?"
"My friend," said I, "you misconceive the power required to convert souls."

There was a little boy in the room, and by saying, "Suppose I will have a little boy leave the room. There are two ways in which I could give effect to that will: I could take him in my arms, and by my superior muscular force remove him; or I could take him on my knee, and lovingly and persuasively to him, in order to induce him to leave the room himself. If I adopted the former, I should have merely removed his body; his will would be against me, and he would feel that I had done him violence. If I succeeded in the latter, I should have influenced his mind; and he himself would use his own limbs, and with a happy smile depart."—Dr. Thomas.

GOOD WORDS COST LITTLE AND ARE WORTH MUCH.

It was said of Edward the Confessor that he could deny a request so sweetly that his "No" was pleasant to the hearer. "The love and admiration," said Canon Kingsley, "which truly brave and loving man, Sir Sidney Smith, won from everyone, rich and poor, with whom he came in contact, seems to have arisen from the fact that, without perhaps having any such conscious intention, he treated rich and poor, his own servants and the nobles, his guests alike, and alike courteously, cheerfully, affectionately—no leaving a blessing wherever he went." "Sir Walter (Scott) speaks to every man as if he were their blood relation," said a Scotch peasant, seventy years ago, of the great story-teller.—The Quiver.

EXCUSES.

Christian people, as a rule, admit that they ought to go to church at least once every Sunday. Yet in fact a very large proportion of church members do not attend or service each Lord's Day. There is a very general impression that this shortcoming has its root in love of ease, self-indulgence and simple selfishness. Not by any means, however, does the failing member justify himself. Not feeling well, the weather with its varied moods, unexpected company—these things are made to do duty. How little there is in these excuses! How often they are put forth, we had good opportunity to see the other evening. There was much sickness in the place, the weather bad, walking difficult, the night dark and cold; but a popular ball masque filled the streets with thousands, and an admission fee of half a dollar did not seem to trouble people that were in the midst of hard times. What people want to do, they evidently can do.—Reformed Church Messenger.

Every moment is a golden opportunity, and if we only habitually gather up these moments, in process of time we shall have accomplished as much as they who were favored with many spare months and years.—Dr. Hutchinson.

"AN OFFER OF \$200 IN GOLD."

No book is selling so rapidly as "Talks to Children about Jesus." Publishers, E. H. Woodward Company, Baltimore, Md., are making a most liberal offer of \$200 in gold to anyone who will send the next two months' shipment of this book to us, and who will also send a letter stating that he has sold and credited other people with the same book. Send at once to E. H. Woodward Company, Baltimore, Md., for full particulars.

FROM THE CENTRAL COMMITTEE.

JACKSON, Miss., March 20, 1895.

DEAR SISTER:—
After consultation with the Convention Board, the Central Committee has decided to ask and urge all the Societies in our churches and the women in our churches who do not work with the Societies, to set apart the last quarter of the Convention year, including the months April, May and June, for special effort toward securing as large a contribution as possible for the improvement of the buildings and better equipment of Mississippi College.

The power for good which this school has been to the denomination and to the State is incalculable. It will be a greater blessing if our people will be true to this trust, which God in His providence has given.

We must improve the buildings of our College and give it better equipment for its work if we would have it maintain the high position which it has hitherto held among the educational institutions of our land.

Will you not join us in this special effort for our beloved College? Read this letter in your Society and ask your pastor to read it before the church and earnestly urge co-operation.
Send all contributions directly to Mrs. R. P. Spores, Jackson.
Sincerely,
Mrs. MARY B. AVEN, Pres.
Mrs. REBECCA P. SPORES, Sec.

FAIR FACES

Disfigured by Eruptions

ARE CURED BY

AYER'S SARSAPARILLA

"Some years ago, I was in a terrible condition, with a lump, or eruption, which broke out all over my face, and I was unable to see my friends. I tried many remedies, but nothing did me any good. I then tried Ayer's Sarsaparilla, and in a few days the eruption disappeared, and my face was restored to its natural condition. I am now as healthy as ever, and I can truly say that Ayer's Sarsaparilla is the best medicine I ever used."—J. W. DEAN, Boston, Mass.

Ayer's Sarsaparilla is life giving, and it is the best medicine for all kinds of skin diseases, such as eruptions, pimples, etc.

Admitted at the World's Fair

AT ARKY'S

BARGAINS.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

1000-QUESTIONS ANSWERED-1000

A NEW BOOK

BY REV. J. R. GRAVES, LL. D.

Being a careful selection from the multitude of questions answered in the columns of THE BAPTIST.

Edited by REV. O. L. HALEY, D. D.

THIS will contain the cream of Dr. Graves' best thoughts on Exegesis, PRICE

BOOK Theology, Church Government, and on miscellaneous subjects. \$1.50

Ready for delivery about December 15, 1894.

Secure 500 prepaid orders by December 15th, and to help meet the ex-

penditure of the first edition, we will deliver the book and a copy of "Why They

Join the Methodists" in death knell to Methodism, cloth bound, by

O. L. Haley, for each order received with \$1.50 before December 15th.

WE OFFER THE FOLLOWING CLUB RATES:

Copies, \$2.75-5 Copies, \$6.50-10 Copies, \$12.50

A PREMIUM WILL BE SENT EACH MEMBER OF A CLUB.

A supply of Bibles, Denominational Books, and S. S. Literature always on hand.

J. R. GRAVES & SON, 308 Second Street, Memphis, Tenn.

Admission to the World's Fair

AT ARKY'S

BARGAINS.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

25c. Everything reduced at

L. H. ARKY'S,

221-13 FIFTH STREET.

Children's Shirts—all wool—

-35 to 50c-

Boys suits

AT COST

Children's fancy caps, all styles,

